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Anderson's plan of complete translations of constitutions has given to those of the Revolutionary and Napoleonic periods nearly as much space as has been reserved for all the documents of the period from 1815 to 1901. Such a distribution of space has necessitated the omission of material illustrating important phases of French economic and institutional development. There is nothing on the assignats except a portion of the decree of May 10, 1794. In at least one case further material is needed to guard the student against misconception. The decrees of August, 1789, abolishing the feudal system, cannot be understood without careful comparison with the decree of March 15, 1790, which reversed in part the principle of abolition proclaimed in August.

In his notes introductory to each document, Professor Anderson has referred only to the most available books. It would have been well, however, in giving the decrees upon the formation of the Revolutionary Tribunal and the Committee of Public Safety to have mentioned Wallon's *Histoire du Tribunal Révolutionnaire de Paris* and Aulard's *Recueil des Actes du Comité de Salut Public*.

HENRY E. BOURNE.

La Peur en Dauphiné (Juillet-Août 1789). Par PIERRE CONARD, Ancien Élève de l'École Normale Supérieure Agrégé d'Histoire. [Bibliothèque d'Histoire Moderne, Tome I, Fascicule 1.] (Paris: Société Nouvelle de Librairie et d'Édition. 1904. Pp. 283.)

THIS monograph is a microscopic study of the Great Fear in a single province of France. In time as well as in space its limits are narrow. The first tremor of the great popular apprehension was felt in Dauphiné July 27. Becoming quickly a panic, it raged for three days with great violence and much damage to the landed nobility of the province. Two of the six chapters of M. Conard's book are devoted to these four days. They present a detailed, critical, and graphic history of a popular movement, obscure in origin, rapid in development, terrifying in many of its manifestations, fruitful in its results. The author traces with gratifying precision and clearness the first appearance of the fateful rumor, the course of its dispersion along the different country roads, the hour of its arrival at this town and that, and its effect in the various communities. He shows how a vague report of an invasion of brigands or of Sardinian soldiery became transformed into a passionate attack on the feudal privileges of a landed aristocracy. It was not at all for this that the peasants flocked together, but solely to help defend the fatherland against an unknown danger. Finding that the alarm was a false one, humiliated, indignant, they first began their work of destruction as a revenge upon the nobles, who, they believed, had set this rumor afloat for some malignant purpose. Immediately there was an irresistible insurgence of all their long-pent-up hatred of aristocratic oppression. They began striking wildly, burning châteaux, and violently assaulting individuals. But they quickly came to see that the one thing needful was not the destruction of

persons or of buildings, but of titles. M. Conard describes the methodical, keen-scented pertinacity of these ignorant peasants in this hunt, their immediate detection of any subterfuge or deception on the part of those whom they were forcing to relinquish the hated registers that described the various forms of their subjection to the nobility.

In a preliminary chapter the author describes the material situation of the peasants throughout the province, their sense of complete estrangement from the existing régime, and in succeeding chapters the vacillating conduct of the authorities at the beginning of this brief social war and their revengeful policy after it was over. The interplay of other factors in the tragedy, the attitude of the bourgeoisie, of the artisans of the towns, of the National Assembly, are shown with admirable lucidity and impersonality, and with minute detail. M. Conard's conclusion is that we are not concerned with a "conspiracy" or with a "commotion électrique" but simply with the transmission from village to village and from province to province of a piece of news which had at the beginning, perhaps, some foundation.

The book is thoroughly documented and rests upon an exhaustive examination of municipal and departmental archives, mostly unpublished. It contains over one hundred pages of *pièces justificatives* and a valuable map of Dauphine taken from the *Atlas National* of the year 2. It is also well indexed.

CHARLES DOWNER HAZEN.

Les Origines des Cultes Révolutionnaires, 1789-1792. Par ALBERT MATHIEZ. [Bibliothèque d'Histoire Moderne, Tome I, Fascicule 2.] (Paris: Société Nouvelle de Librairie et d'Édition. 1904. Pp. 151.)

THE Société d'Histoire Moderne, which was founded in July, 1901, is becoming the promoter of a number of enterprises of importance to the study of modern French history. During 1904 the society began the publication of a series of historical monographs and documents, after the manner of the German *Beiträge*. If the contents of the first volume are to be taken as a sample of what the series is to become, the undertaking will surely prove an important one. In addition to the subject of the present review, the initial volume contains: *La Peur en Dauphiné, Juillet-Août 1789*, by Pierre Conard; *Le Grand Bureau des Pauvres au Milieu du XVIII^e Siècle*, by Léon Cahen; and *Les Procès-Verbaux du Comité de Travail de l'Assemblée Constituante de 1848*, edited by Georges Renard. Excellent judgment has been shown in the mechanical make-up of the series, and the careful and complete tables of contents and indexes contribute largely to the usefulness of the studies.

The present number is, as the author himself acknowledges, an attempt to establish a new historical thesis concerning the Revolutionary cults, and not an impartial and complete study of the origins of those religious manifestations. Considered as a thesis and not as a history,